THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 TIMOTHY, 4: 3, 4.

No. 51. Vol. LXIII. Thursday, December 19, 1901. Price One Penny.

UTAH EARTHQUAKES.

DR. JAMES E. TALMAGE, THE WELL-KNOWN GEOLOGIST, SETS FORTH SCIENTIFIC REASONS FOR THEIR OCCURRENCE.

IN view of the earth tremors which were especially marked throughout the southern portion of Utah, and were also distinctly felt in Salt Lake City on November 13, Dr. James E. Talmage was recently seen by a representative of the *Deseret News*, to whom he gave an interesting interview. In reply to questions Dr. Talmage said in substance:

I have read with more than ordinary interest the accounts of the recent earthquake disturbance in central and south-central Utah, but I fail to note any data sufficiently detailed and accurate to warrant a conclusion as to the location of the focus or place of origin of the earth wave. The disturbance was probably the most severe of its kind chronicled during the period of human occupancy in this region; nevertheless it was but an insignificant tremor compared with earthquake shocks of earlier times, the effects of which are apparent in the geological feature of certain parts of Utah.

As to the conditions producing earthquakes in general the immediate cause of such a phenomenon is the arrival of an earth-wave or wave of translation propagated through the earth's crust. The ultimate or original cause producing the earth-wave in question is probably in most cases the slipping of a crust-block, whereby a jar is produced, and a wave of translation is started. The focus or starting-point of such a wave may be at considerable distance beneath the surface, and the wave which progresses

outward from the focus in the form of concentric spheroids, finally breaks upon the surface, just as a water-wave started by the explosion of a stick of dynamite beneath the surface would break above, and then would appear as a series of surface waves moving outward in concentric circles or ellipses.

PROFOUND FAULT.

It has been pointed out that the western base of the Wasatch mountains and of the series of plateaus following the range to the south is particularly liable to earth tremors and quakes. This inference rests upon the fact that the western face of the Wasatch range is determined by a profound fault or slip of the mountain mass upward with respect to the valley level, and that this slipping is probably not yet at an end. The fault referred to is characterized by one of the greatest "throws" or vertical displacements on record. The geologists of the United States geological survey have placed the throw at forty thousand feet. The steep and precipitous western face of the range as compared with the more gradual slopes on the eastern side is indicative of the crustal elevation by faulting. But beside the main fault by which the mountain face has been formed, there have occurred numerous secondary or minor slips proof of which is found in the breaks and displacements visible in the loose deposits of gravel and the like along the base. The rough and broken face presented by an upthrown fault is called a fault-escarpment, or more generally, a fault-scarp. Now, there are many small scarps of the kind along the Wasatch base, some of them so fresh as to suggest a movement in the immediate past—no longer ago than the geological yesterday. This fresh appearance betokening recency is apparent in the scarps immediately north of Salt Lake City, in the region of the lime-kilns just east of the State road. Then again at the mouth of Ogden canyon the fault scarps are particularly well defined, and in the alluvial terraces there, new cracks appeared but a few months ago. These are probably due to the earth-tremor, scarcely to be called an earthquake, which preceded the slight crust-block displacement resulting in the break of the Utah Light and Power company's tunnel last January.

The Great Basin region to the west, of which the Wasatch range forms the eastern rim, is marked by many displaced crust-blocks, the upturned portions of which constitute the Basin ranges of mountains. These blocks are liable at any time to slip upon each other into positions of more stable equilibrium, and such a slip though it be represented by a vertical movement of but a few inches, will, in the case of a large block, produce a severe jar, which is propagated outward from the place of first disturbance as an earth wave.

SUBJECT TO EARTHQUAKES.

We are, therefore, subject here to earthquakes or tremors from two distinct sources—first, from the Wasatch mass itself, which at any time may continue its upward movement by an additional slip; and second, from the settling of the crust-blocks in the basin to the west. A wave due to the first-named cause would travel west, north and south, producing disturbances in the Basin as far as its force was perceptible. A shock

originating in the Basin might be felt here as a wave traveling eastward; it would probably not pass the Wasatch range, but as it struck the mountain mass, part would be reflected back, and the reflected wave meeting the incoming incident wave would add to the disturbance in these parts.

SALT LAKE THREATENED.

Grove Carl Gilbert of the U. S. Geological Survey, has repeatedly declared that the western base of the Wasatch is on an earthquake line, and that Salt Lake City is likely to suffer from earthquake shocks at any time.

His reasoning is in part as follows: "The many local fault scarps along the base of the range testify to crust-block shifting at intervals. The movement so indicated is connected with the rising of the range, which process has not yet ceased. This elevating action manifests itself as spasmodic lifts, the movement taking place as a succession of jerks. The lifting forces are cumulative in their action for any one place, that is to say their effects may be imperceptible until the forces have reached such a strength as to overturn the resistance of the crust, and then they manifest themselves as a sudden lift." Now, as Mr. Gilbert points out, the scarps exposed both north and south from the city are particularly fresh, telling of very recent yielding to the lifting forces; while immediately east of the city the scarps are older, and, therefore, he infers that the next upward movement is likely to occur here—where the lifting force has not produced a very recent slip.

Mr. Gilbert has published warnings of the impending catastrophe, in the newspapers of this city on the occasion of his several visits here, and he has embodied such in scientific journals of wide circulation.

DOES NOT SHARE CERTAINTY.

Do not understand me as sharing the certainty felt by Mr. Gilbert as to prospective earthquakes in this immediate vicinity. I am, however, thoroughly convinced that the conditions throughout the Basin region, eastward to the base of the Wasatch mountains and the string of plateaus beyond the southern termination of the range, are particularly favorable to earthquake occurrences. True, but few disturbances beyond the grade of mere tremors have been chronicled since the settlement of the region; that period, however, covering but fifty-five years, is a very short interval when considered in connection with geological processes.

SOUTHERN UTAH INCLUDED.

What I have said of the Wasatch range as the eastern rim of the basin in these parts applies in a general way to the plateaus southward. By the way, there is a very general error current here, by which the Wasatch mountains are regarded as a continuous range extending through the state, with an increasing westerly trend, and reaching the southwest corner of Utah. This mistaken conception of the Wasatch extent is due to the incorrect maps that have been long in use, most of which were copies of the old war department charts. These early charts represented a ridge or highland extending as a back-bone through what is now the state of Utah, and but little study of the geological structure was undertaken when the maps were made. As a matter of fact the Wasatch range

terminates on the south at a point but a few miles beyond Mount Nebo. The ridge continues, it is true, but not as a mountain range; the plateaus there begin, and of these the Wasatch plateau is the first.

CAUSE OF BEAVER QUAKE.

Recurring again to the recent earthquake in the vicinity of Beaver, the shock may have been due to a settling of crust-blocks in the basin westward, in which case the wave came in toward the plateau mass commonly known as the Beaver mountains, but properly called the Tushar plateau; or, the shock may have originated in a slip of adjustment involving part of the Tushar itself. As already stated I have not learned of accurate observations sufficient to justify a conclusion as to which of these possible causes was the true one, far less to indicate the location of the focus or point of origin.

A VISION OF THE PAST AND THE FUTURE.

EARLY in the history of the British Mission, a clergyman known as the Reverend Father Crook conceived it to be his duty to oppose the preaching of the Gospel in that land. From his pulpit and on the street corners he would denounce in fervid language the Book of Mormon as a fraud and a snare. One Sabbath day, after he had been very vehement in his church and had proclaimed long and loud on the corners of the streets his opinion of this sacred record, he returned home and retired to his library. As it happened the door of his library which led to an adjoining room was wide open, and he had not been sitting there long when a voice, clear and distinct, came through the open door, crying, "The book is true." This was repeated a second and again a third time. The voice pierced him to the heart, he staggered and fell. But conviction had been carried to his heart, and as soon as he had recovered himself he went forth to the very places he had that same day been holding forth, and also to his church, and declared his faith in the divinity of the book.

The following Sabbath he went to his church and bore the same testimony. Then he resigned his position, came to the Elders and asked for baptism. In a little while he was baptized, and shortly after ordained an Elder and given permission and authority to travel wherever he pleased throughout the British Isles and tell what the Lord had done for him. Father Crook was a man of commanding presence, tall and straight, with hair and beard white as wool.

In his travels Father Crook visited a village in the west of Scotland. The members of the Church at that place were quite poor, and it was somewhat difficult for him to find accommodations. There was a lad there, a son of a widowed mother who had five or six children, and he was very anxious to take Father Crook home. But his mother was not a member of the Church, and when the boy begged this permission, at first she indignantly refused. The boy, however, knowing that he was a favorite with his mother, kept on teasing, and she finally consented, and Brother Crook went to live with the family, and occupied a little spare room, the

best they could afford him, but whose only furniture was a bed, a small table, a chair and a Bible.

The widow's son became exceedingly attached to Father Crook, and when in the course of his duties the latter had to proceed to other places the boy felt sorrowful and downhearted. The night following Father Crook's departure he went up into the empty room, sat down in the solitary chair, fetched the Bible, laid it on the table before him and read from the prophecies of Daniel where that prophet pleads with the Lord for the manifestation of His will in greater power. As he read he pondered and thought, Do not the Latter-day Saints teach that God never changes; that He is no respecter of persons, and that all who seek Him earnestly shall find Him? Why cannot I learn a little from the Lord? Filled with this desire for light from heaven he knelt down and told the Lord that he would fast twenty-one days, only taking a little food each evening at sundown, and pray seven times each day so that he might obtain the light that he desired.

The day after the fast was over he went into the little room and sought the Lord for an answer to his prayer. He sat with his elbows on his knees and his face buried in his hands, but for some time no answer came, and he began to feel sad and disappointed. But by and by a vision opened. He saw a dark and stormy sea. Tossed upon its billows was a goodly vessel. Sometimes she was enveloped in a fog, at other times apparently swallowed up in the waves. After many days she reached a port in a far off land (which in after years he recognized as New Orleans). Then followed a dark scene, not fully nor clearly defined, but full of sorrow, and with some sickness and death. Then it seemed as if a new world burst upon his vision. A country of plains, of mountains and of desert sands, stretching far away towards the setting sun, opened before him. He saw a road or trail along whose sides many people camped. At intervals long trains of wagons drawn by oxen passed westward until those who had gone furthest seemed like specks near the horizon. He could see plainly the little children around the camp fires, and everything was as natural as life, though as a boy he had never seen oxen trained to work or a traveling wagon such as appeared in his vision; the only cattle that he knew were the little black highland oxen without horns.

Then another scene burst on his vision. He saw a large area of country dotted with tents, wagons and small cottages or huts, mostly with mud roofs. After that he saw a city of palaces (as it was expressed in the vision) and a magnificent temple. And as the time passed on the President of the Church called a solemn assembly of the Elders and told them that in the near future they would receive a visit from the Lord; for the Master was coming to see what they had been doing, and that they must prepare themselves for His visit—they must sanctify themselves before the Lord. A large number of brethren were selected from the host of Elders that gathered, who, in the language of the vision, were to be a committee of reception and an escort for the Master, and among that number he himself was chosen. In the fulness of his joy he looked over the sea of faces to discover if his friends, those with whom he had labored and toiled

and preached, were there present, and to his great joy he saw a number o old, familiar faces. At this, with a heart full of gladness, he cried out, "Glory be to God, Hosanna to the Lamb." Then as he looked around upon the many white heads before him he for the first time realized that the lad was now an old man.

At the time appointed the Lord came and stood in the midst of the throng; He visited the temple and then took a walk through the city, expressing great satisfaction at what He beheld, and upon one occasion He stopped and said with great feeling, "Brethren, you have done well, you have done well."

The vision continued, great and glorious. Before the Lord took His departure He told the people where he was going, and repeated many of the sayings of the ancient prophets, especially that which they had said in relation to Himself, and He declared that every word that had been spoken regarding Him would all be fulfilled.

The earlier portions of this vision have already been fulfilled in the life of that lad, who still lives with the expectancy of seeing the remainder come to pass as surely as has the former part.—*Juvenile Instructor.*

CAN'T IMPROVE THE BIBLE.

FEW people, aside from the Chicago translators who are changing the beautiful old verbiage of the Bible into what they call "modern English," will be able to see anything good in the innovation. As excuse for their work the Chicagoans say that English-speaking people should be allowed to read the Bible in the language of their own time. Where the translators imbibed the idea that modern English is better than the earlier English Bible translations is difficult to see.

Certainly they have failed to improve the text. They have not only failed to improve it; they have mangled and butchered it until its charm has been destroyed. If it had been possible to simplify such language as that used, for instance, by the Savior in the Sermon on the Mount, some excuse might be found for the work. But it is impossible to simplify simplicity; it is past all reason to substitute words for thoughts.

Here is a sample; what Christ said during that sermon which has rung clear and true down the ages, which will ring clear and true till time shall be no more, was: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

This is changed by the translators to: "Happy are you when people abuse you and persecute you, and say everything bad of you untruly, and on my account. Be glad and rejoice, because your recompense in heaven is great; it was, indeed, in just the same way that people persecuted the prophets who preceded you." Is that an improvement on the original? Does the addition of superfluous words strengthen the text!

There is hardly a word in the original which a child could not understand. Of the revision this cannot truthfully be said. The greatest

writers and thinkers the world has ever produced, be they believers or infidels, have agreed that it is not possible to improve the language of the Bible. They have joined in the statement that its words are the simplest, its thoughts the highest, its sentiments the noblest that have ever been given to mankind.

And there is another point which must strike even the most casual observer. Laying aside the question of inspiration, looking at the Bible merely as the work of writers for a fee, doesn't it seem absurd to think of them as speaking in modern English? Would one of the Chicago translators, writing a novel of the days of chivalry, have his hero say: "By gad, old man, go 'way back and sit down," or would he have him say "Od's bodkin" or some other exclamation of the olden time?

Fancy Solomon saying to the queen of Sheba: "You look good to me," instead of "Behold, thou art fair, my love." Would the "Song of Songs" stand the test of future ages, as it has come unscathed through forgotten centuries, if such changes as this were made in it? It won't do, gentlemen. If modern English followed more closely the lines of scriptural English the beauty and the simplicity of our language would be raised to a standard immeasurably higher than the present.—*Salt Lake Herald.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

UTAH'S school population figures up 87,124.

SALT LAKE is to have a new theater in the near future.

A SCARCITY of water has increased Salt Lake's fire insurance rates.

THANKSGIVING DAY was well and fittingly celebrated throughout Utah.

PROVO men are discussing the advisability of starting a canning factory.

IN Salt Lake City eggs are 35 cents per dozen and butter 35 cents a pound.

THE estate of the late D. H. Peery of Ogden has been appraised at $113,077,24.

THE Utah Sugar company shipped a train load of a million pounds of sugar the latter part of November.

IT is reported from Washington D. C. that work on the Federal building at Salt Lake is to begin early in the spring.

A BIG flow of natural gas has been struck two miles northwest of Brigham City, on land belonging to Joseph Craghead.

ANDREW POULSON, who settled in Utah in 1853, passed away at Sanford, Colorado, November 28, 1901, at the ripe age of 84 years.

DR. PATRICK MCKENNA died in Salt Lake November 29th, his death being caused by injuries received in falling from a Rio Grande Western train.

JAMES W. MCGRATH, while temporarily unbalanced with drink, fatally shot his wife at Eureka the 27th ult. The woman died twenty-four hours later.

WITH the going out of November, sugar took an enormous bound upward, an advance of 60 cents per hundred being posted. This has made Utah sugar men happy.

MISS EMMA LUCY GATES gave a second recital in the Salt Lake Tabernacle on Monday evening, the 2nd inst. It resulted in another triumph for the gifted songstress.

LLEWELLYN MANTLE, an old and respected resident of Utah, died at his home in Taylorsville, November 27, 1901, aged 93 years. Deceased was a native of Radnorshire, Wales. He emigrated to Utah in 1851.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 19, 1901.

EDITORIAL.

CHRISTMAS GREETINGS.—Ere another issue of the STAR greets its readers, Christmas, that day of days, will have come and gone, and all eyes will be centered on the New Year. We trust happiness will reign supreme in the homes of the people, that their larders may be filled to overflowing with the good things of this life, and that in the humblest cottage the thought of the day we are celebrating may kindle within the human heart that spark of life which brought to earth a Nazarene and bade the angels sing, "Glory to God in the highest, and on earth peace, goodwill towards men." May all, indeed, enjoy A Merry Christmas.

MATTERS WORTHY OF CONSIDERATION.—The religion of the Latter-day Saints is so broad and comprehensive in its scope as to embody everything of an elevating and ennobling character. Shining out pre-eminently as a part of its doctrine is the principle of profiting by the experience of others—a lesson learned only by obedience to the Savior's mandate, "Seek and ye shall find." How often would we have been saved bitter anguish and sorrow, heavy losses and needless privations, had we sought counsel before venturing! And in what other denomination is this more amply provided for than in the organization of the Church of Christ? Many times we have heard of reverses and hardships which might have been avoided had the parties to them exercised the proper precaution and judiciousness. And this, perhaps, enters more upon the material, the temporal, things of life than into the spiritual; for, as a rule, in spiritual things men are wont to seek advice and counsel; but in temporal matters they are prone to act upon their own convictions, and to be guided largely by impulse or temperament, often doing things on the spur of the moment which they regret exceedingly ever after. That such a condition can be readily avoided must be self-evident to every right thinking individual; for it is generally recognized that in all matters, however seemingly unimportant, two heads are better than one, and that the solution of difficulties is best brought about by those who are in them seeking counsel and advice from others; by the young conferring with their seniors; by the inexperienced counseling with those who are more mature, the student with the teacher, the child with the parent, and so on *ad infinitum* through the many stages in the course of human intelligence and development.

In the Church of Christ special provision has been made for these things. It is organized with Prophets and Apostles, Pastors, Teachers, Evangelists, etc., all occupying their respective spheres, and working in a manner which produces that harmony and symmetry of thought and action, found only in the true Gospel of the Master. There is no need, then, for its membership drifting into difficulty; for these officers are placed in the Church for a specific purpose, and that none the less than to feed the flock, to counsel and advise "the body of Christ," and to assist in every way possible towards ameliorating the condition of their fellows. Nor should such counsel be sought for after mischief has set in; for then it is generally too late to prevent the heartaches, the sorrows, the difficulties which inevitably follow in the wake of unwise procedure; the die has been cast, the fuel has been inflamed, and there is generally no recourse but to bear its results no matter how bitter or disastrous they may be. That we learn by the things we suffer is true; but that much of this suffering could be avoided through the wise and judicious course of action pointed out, must appeal with equal weight to those who have undergone such an experience. The Saints, therefore, should seek counsel before taking any step that is at all liable to involve them in difficulty; for difficulties, no matter how small, often lead to misery and unhappiness, which are in no wise a part of the Gospel of our Lord and Savior.

While in an advisory mood there is another thing to which we desire to call attention; and that is the inadvisability of borrowing or lending money. So far as money matters are concerned, the Latter-day Saints should strive to be independent of each other. They should never, if it can be avoided, go into debt, for, as Shakespeare says,

> Loan oft loses both itself and friend,
> And borrowing dulls the edge of husbandry.

And it is true; for there are none of us but in our experience, be it ever so limited, have seen these words strongly exemplified in the lives and actions of individuals. It is proverbial that to loan money to a friend all but makes him an enemy; for if his condition be such that he cannot repay at the proper time, he naturally endeavors to shun his creditor, and mayhap, by so doing, brings about an estrangement which otherwise would not have crept in between them. So also with the creditor; if he is not paid according to promise or stipulation, he may begin a suit at law, or in no uncertain terms denounce his erstwhile friend as one who is dishonest, a fraud, a swindler and everything that is bad, simply because he had not, whether he was able to or not, met his just obligations. And so it is; from the things which appear trifling may evolve difficulties which may never, in this life at least, be adjusted, and true-hearted, loving friends of yore become the most bitter enemies, filled with a venom and hatred that time will ne'er efface, nor a lapse of generations overcome. People, therefore, should learn to live within their income, for once behind, it is a difficult matter indeed, to forge to the front again.

THE CONFERENCE SEASON OVER.—The Conferences of the British Mission are over; and enjoyable gatherings they have been, every one of them.

President Lyman has attended them all, and is much gratified with the spirit of progress and advancement found in each district. He finds the Elders imbued with a determination to do their full duty; there exists no sluggishness or inclination to shirk, but each seems to have constituted himself a committee of one in seeing to it that his district shall have the full benefit of the testimony and message he has to bear. Occasionally a little opposition is encountered, but on the whole the brethren have very little to complain of. All rejoice in the opportunity afforded them, and bear witness that the Lord is blessing them in their labors; they feel that great good will eventually crown their efforts.

President Lyman has now visited every Conference in Great Britain and Europe, and in all the same sweet spirit of peace, affection and goodwill prevails. In his recent tour he has attended fourteen Conferences and held fifty-six meetings, at each of which he has done considerable speaking, exhorting the Saints in his kind, fatherly way, to continued faithfulness, and those alien to the faith to an investigation of the message we have to bear. In many places he has come in contact with individuals who have shown a desire to know more of the Gospel, and these he has encouraged by his earnest testimony of its divinity. All the Conferences are in such a flourishing condition that the cry is general for more Elders, as the present force seems inadequate to the many demands made upon them.

Since coming to this country seven months ago, President Lyman has been a very busy man. Besides traveling thousands of miles he has attended forty-one Conferences, holding in all upwards of one hundred and seventy-five meetings. This means that he has addressed thousands, to whom he has borne testimony of the restored Gospel, and pointed out its beauties and the results accruing to those enlisted under its banner. In every section he has been royally welcomed, and in many instances strangers have thrown open their homes and bade him partake of their hospitality. This of itself is evidence of the good feeling existing, and points to a day not far distant when the erstwhile despised "Mormons" will be loved and respected for the good they are doing to their fellowmen.

President Lyman will rest during the holidays, and on January 2, 1902, leaves for Berlin, Germany, where a series of meetings extending over a period of six days—January 4th to 9th inclusive—has been arranged for by President Hugh J. Cannon. It is expected that these meetings will be attended by all the Elders laboring in the German Mission; also by the Presidents of other Missions and Conferences and by a goodly outpouring of Saints from the surrounding neighborhood; so that a profitable, interesting time is certainly in store for all who may avail themselves of the opportunity. At the earnest solicitation of President David L. McDonald of the Swiss Mission, President Lyman has concluded to include in his itinerary a visit to Bern, where meetings will be held on Sunday and Monday, January 12th and 13th. Returning he will visit the Netherlands, holding meetings in Brussels, Belgium, and on Sunday and Monday, the 19th and 20th, in Rotterdam, Holland, as per arrangement with President Sylvester Q. Cannon. This will conclude his Continental tour for this time, and will bring him back for a District Meeting in Grimsby on Sunday,

January 26th. Then a little while and the British Conferences will begin again. And thus the good work goes on.

A. B.

ARRIVALS.—The following named Elders from Zion arrived at Liverpool per steamship *New England* on Friday, the 13th inst.: For the British Mission—James H. McDonald, Heber City; William A. Montgomery, North Ogden; Sylvan E. Needham, Logan; John H. Hill, Mill Creek; William H. Summerhays, Forest Dale; John H. Wheeler, Salt Lake City. For the Scandinavian Mission—Adolph S. Jensen, Star Valley, Wyoming; Christian Hansen, Deweyville; James C. Jensen, Spanish Fork; Lars Peter Nelson, Brigham City. For the Netherlands Mission—Henry E. King, Salt Lake City. For the German Mission—William D. Campbell, Edward W. Braby and William Apel, Salt Lake City; Abraham Hansen, Glenwood; John B. Schiess and John Ranzenberger, Providence; Henry J. Goebel, Paris, Idaho; Francis W. Madson, Ogden; John Myers, Jr., Ovid, Idaho. For the Swiss Mission—Ulrich Abegglen, Nephi Huber, John Jacob Burgener and Frederick Remund, Jr., Midway; Christian Hugi, Jacob Weber and Gottfried Weiermann, Logan; Arnold Eischler, Montpelier, Idaho.

APPOINTMENTS.—The Elders named have been appointed to the following Conferences: James H. McDonald and Sylvan E. Needham, Scottish; William A. Montgomery, Newcastle; John H. Hill, Leeds; William H. Summerhays, Norwich; John H. Wheeler, Sheffield.

RELEASE.—Elder Joseph E. Moyle of the Bristol Conference has been honorably released to return home per s.s. *Saxonia*, sailing from Liverpool, December 28th. Emigrants and returning Elders expecting to sail per s.s. *Norseman* on the 24th, will go also on this boat.

TRANSFERS.—Elders John D. Hughes, Alfred B. Chambers and Willard Hatch, all of the Welsh Conference, have been transferred to the London, Manchester and Nottingham Conferences respectively.

ABSTRACT OF CORRESPONDENCE.

BROTHER CHARLES U. ADAMSON, secretary of the Edinburgh branch, sends the following interesting budget from that section: "Since Conference (November 10), under the able supervision of Elders Smith, Young, Leishman and Purdie, we have organized a first-rate Bible class, with George White, president, Sister George White, vice-president, Jessie Trotter, secretary, and Annabel McGill, assistant secretary. We take for our subjects each night a chapter from the New Testament, which is explained by two of the local Saints, who are allowed a fortnight to be able to go into every detail. We also have readings and explanations of Church history from the Elders. The class is an interesting one, and we have an excellent attendance. We also hold a cottage meeting every week, where the Saints are encouraged in public speaking. On December

15th we started our Sunday school, which was proposed by Elder Pixton before his departure. The organization is as follows: Superintendent, John Richardson; Secretary, Lizzie Smith; Assistant Secretary, Annabel McGill; Elder George Smith, chorister, and the following teachers: George Robinson, Sr., Jessie Trotter and Sister Blackree, with John Wells, James Richardson and Sister McGill as assistant teachers. There are three classes, primary, intermediate and theological. The branch generally is looking up, and there is a good feeling among the Saints."

THESE encouraging words are from the pen of President Henry H. Blood of the Grimsby Conference: "The labors of the Elders in this Conference, though we are few, are being rewarded. On Saturday, December 7th, four more Bridlington people were baptized by Elder Alfred Cordon. These with two others heretofore baptized, will form a nucleus for a thriving branch that we hope soon to see established in that pretty seaside town. There are many other investigators in Bridlington, and other accessions to the fold of Christ will undoubtedly be made before spring. We are to have a baptism in Hull next Saturday, December 14th, when we expect that a number of new members will be added to this branch. In Grimsby recently a baptism of ten persons took place. So it will be seen that in every place the Elders can reach, success attends them. They find friends on every hand, and the spirit of investigation is very noticeable. Our greatest difficulty in accomplishing what we would like to is a lack of Elders. We have but nine in this Conference now, but we could use several more to great advantage. Scores of towns and villages in this district have not, so far as I can ascertain, been visited by Elders for at least forty years, so the field for work is broad, and truly, 'the laborers are few.' I am pleased to report that the Saints of the Grimsby Conference are observing the law of tithing very well, and new names are continually being placed on our books. It is perhaps worthy of note that the Hull Sunday school donated for 'Nickel Sunday' more than five cents for each enrolled member, while the Grimsby school did nearly as well. I have almost recovered from my recent illness, but I am taking no chances while bad weather lasts."

PRESIDENT WILLIAM HORSLEY of the Bristol Conference writes: "In my past life on hearing my friends speak of aged persons, I have often thought I would like to see and converse with one who had passed the century mark. During my visit to the Islands of Jersey and Guernsey in September last, Elder Edward J. Gardner and I had this privilege. At St. Peter's Port on the Isle of Guernsey Elder Gardner has an uncle, Mr. John Gardner, proprietor of the Old Goverment House Hotel one of the finest hostelries on the island. By invitation we met him at his private residence and during our conversation he spoke of a Mrs. Margaret Harvey Neve of Guernsey who, on the eighteenth day of May, 1902, would reach the age of 110 years. He informed us that if we would like to call on her he would procure that privilege for us. Accordingly, on September 27th we visited the

residence, which is beautifully situated in the centre of well kept grounds, and were soon ushered into the presence of the aged lady. We found her in the company of two nieces. She is well preserved, her eyesight good and she read to us a favorite hymn with much feeling, and with great distinctness. She seemed to have all her faculties in good preservation, except her hearing which was rather poor. With the aid of her niece she conversed with us giving some of her history and stating that she had lived during the reign of five sovereigns. She showed us a belt buckle which she picked up on the battle field of Waterloo. On the buckle was the letter "N." She also showed us an autograph letter from her late Majesty, Queen Victoria, which she received from her on attaining her hundredth birthday; also other letters of congratulation from royalty and other notable persons. She talked freely on religious topics and seemed to enjoy life well, especially considering her age. Soon other visitors were an nounced and our interview with the centenarian ended."

Elder George Ruff writes from Scofield, Utah, as follows: "Permit me to say a few words through the Millennial Star. In the year 1898 I was called on a mission to my native land. After reaching Liverpool in the month of May, I was appointed to labor in the Sheffield Conference. While there the Lord blessed me and I found many friends, whose kindness to me will never be forgotten. My prayers ascend to the Lord day and night in their behalf. About four months later I received a call from President Wells to preside over the Nottingham Conference, where I labored for nearly two years. It was a labor of love, and I can truly say the Spirit of the Lord was with the Elders, both foreign and local, in that Conference. I found there many warm-hearted, faithful Saints; also honest and sincere friends who I hope by this time have come into the fold of Christ. My missionary labors were the happiest moments of my life. Nothing could give me greater joy than trying to comfort the hearts of my brethren and sisters, and planting the seeds of eternal life among the nations. The Saints of the British Mission will be sorry to hear of the death of President Platte D. Lyman. He was a man of God. He was a man whom the Elders and Saints loved, and one whom the Lord loved, and has taken unto Himself. His works will follow him. A spirit of spreading the Gospel to all nations seems to rest upon the First Presidency and the Twelve Apostles. This Gospel of the kingdom must be preached to every kindred, tongue and people before the end shall come; and my testimony is that the end is near at hand. Let me say to my brethren and sisters, be faithful to the covenants you have made with the Lord. To those who are thinking of coming to Utah let me advise them not to do so in order to get rich in the things of this world, but rather seek riches in the things of God, and then you will be fully satisfied. The health of the people is fairly good, and times are also good, the coal mines being busy at this time of the year. About two thousand tons of coal leave Scofield every day, this keeping a great many miners quite busy. My best wishes to the Saints and all friends in the Sheffield and Nottingham Conferences."

THE WELSH CONFERENCE.

THE Welsh semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, was held on Sunday, December 15, 1901, in the Pentre Assembly Hall, Ystrad, Rhondda, President Neils P. Aagard presiding. There were present President Francis M. Lyman of the European Mission, Elders William H. Summerhays and John H. Hill, and all the Elders of the Welsh Conference.

The morning service at 10 o'clock was devoted to the local Priesthood, and to reports from the traveling Elders. Sacrament was administered by Elders Thain and Hatch. The branches of the Church at Cardiff and Ystrad were reported by their local officers, after which President Lyman addressed the meeting, outlining the policy of the Presidency with regard to the Welsh Conference, which was that fewer traveling Elders would be left in Wales, while more active service and responsibility would be required of the local Priesthood. He also instructed the brethren with regard to their duties in the Priesthood and their relations with the traveling ministry. President Lyman ordained several brethren to higher offices in the Priesthood.

President Aagard read the statistical report for the past six months as follows: Branches, 3. Missionaries from Zion—High Priests, 1; Seventies, 14. Local Priesthood—Elders, 11; Priests, 6; Teachers, 9; Deacons, 8; members, 146; total officers and members, 180; children under eight years of age, 32; total number of souls, 212. Tracts distributed, 36,827. Books distributed, 956. Strangers' houses visited—with tracts, 9,872; by invitation, 748. Gospel conversations, 1,617. Meetings held—indoor, 236; outdoor, 279. Baptized, 9. Children blessed, 5. Emigrated, 14. Died, 2. New subscribers for the STAR, 4.

The missionaries from Zion then reported their labors in the several districts of the Conference.

At the 2 o'clock meeting fifty strangers were present. President Lyman presented the general authorities of the Church; also Apostle Francis M. Lyman as President of the European Mission, Elder Neils P. Aagard as President of the Welsh Conference, and Thomas C. Harding, David John, Jr., John Davis, William H. Folland, Alfred B. Chambers, John D. Hughes, George Westwood, Henry Morgan, Joseph Davis, David S. Thomas, Willard Hatch, David Edwards, John T. Thain, Jr., and Ephraim G. Hughes as traveling Elders in the Welsh Conference. All were unanimously sustained.

Elder Summerhays in speaking called attention to the rise of false teachers professing Christianity, and warned his hearers against giving heed to any other faith than that of the Savior and His Apostles. Elder Harding spoke of the apostasy from the primitive church, and Elder John D. Hughes of the divine mission of the Elders, their love for humanity, and desire for the salvation of souls.

President Lyman held the close attention of the audience while discoursing upon the aims, desires and practical accomplishments of the Church for the temporal as well as the spiritual salvation of men.

The evening meeting commenced at 6 o'clock, ninety strangers and seventy Saints being present. Elder Folland explained the term "Mormonism" and the importance of its message to the world. President Aagard spoke of the difference between the Latter-day Saints and Christians generally with regard to the first principles of the Gospel; and President Lyman discoursed upon the Saints gathering to Zion, the restoration of divine authority to administer the ordinances of the Gospel, and bore a convincing testimony to the truth and divinity of the work.

Priesthood meeting was held at 188 Cathays Terrace, Cardiff, at 10 o'clock Monday morning. President Lyman gave instructions to the missionaries regarding their work. On account of the lack of interest among the people of Wales the decision was arrived at to withdraw most of the Elders from this field. The Elders had worked energetically and in the spirit of their calling, but since the people were unresponsive, in justice to the Elders and for the good of the cause, the change would be made.

All unite in declaring this the best Conference in Wales of recent years. The Spirit of the Lord was manifest and there was close attention and orderly conduct at all the meetings.

WILLIAM H. FOLLAND, Clerk of Conference.

BIBLE CURIOSITIES.—In the Old Testament there are 39 books, 929 chapters, 23,214 verses, 590,439 words, and 2,728,109 letters. The middle book is Proverbs. The middle chapter is Job xxix. The middle verse would be 2 Chronicles xx. 17 if there were a verse more, and verse 18 if there were a verse less. The word "and" occurs 35,543 times. The word "Jehovah" occurs 6,855 times. The shortest verse is 1 Chronicles i. 25. The 21st verse of Ezra vii. contains all the letters of the alphabet. The 19th chapter of the Second Book of Kings and the 37th chapter of Isaiah are practically the same. In the New Testament there are 27 books, 260 chapters, 7,959 verses, 181,258 words, and 838,380 letters. The middle book is 2 Thessalonians. The middle chapter would be Romans xiii. if there were a chapter more, and Romans xiv. if a chapter less. The middle verse is Acts xvii. 17. The shortest verse is John xi. 35. The middle chaper of the entire Bible is also the shortest—the 117th Psalm. The middle verse is the eighth of the 118th Psalm.

THE COST OF WAR.—Supposing that, when the war is finished, compensation paid for losses, pensions provided for, gratuities distributed, &c., the cost totals up to £160,000,000 (a low estimate), it is interesting to see what part each great city will pay. Greater London, with its vast population of 6,782,000, will have to pay, in round numbers, £25,200,000. Glasgow's share will be £2,800,000, Liverpool will contribute £2,360,000, Manchester will give £2,057,000, Birmingham's portion will be £1,953,000, Leeds will pay £1,636,000, Sheffield's part will be £1,381,000, Dublin will pay up £1,287,000, Bristol will give £1,224,000, Edinburgh will pay £1,149,000, Bradford's share will be £1,094,000, Nottingham will pay £915,000, Hull will contribute £904,000, Newcastle will pay £893,000, Leicester will pay

£837,000, Salford will pay £830,000, Cardiff will pay £755,000, Portsmouth will pay £740,000, Bolton will pay £618,000, Oldham will pay £580,000, Sunderland will pay £554,000, Blackburn will pay £517,000, Brighton will pay £465,000, Burnley will pay £447,000, Preston will pay £446,000, Birkenhead will pay £442,000, Norwich will pay £431,000, Gateshead will pay £416,000, Derby will pay £409,000, Swansea will pay £399,000, Halifax will pay £398,000, Huddersfield will pay £394,000, Plymouth will pay £387,000, Wolverhampton will pay £356,000. Thus the thirty-one great towns of England, with the capital of Ireland, and Scotland's two largest cities will pay among them over £55,000,000, or more than one-third the cost of the war.

OPTIMISM.

Just around the corner, as you travel through this life,
In some spot that's bright with sunshine and forever free from strife.
The lane may be a long one, but its course will change some day,
And lead you to the gates that keep our sorrows all at bay.
You'll find tasks not so difficult, no lessons hard to learn,
Just around the corner, if you know the way to turn.

The winds will breathe sweet music and forget their stormy way,
And the rose that died in August in your heart will smile for aye.
The babble of the high road will be left far, far behind,
And you'll regret the restful twilight with a calm, contented mind.
You will reach the land of pleasures, if the right you'll care to earn,
They are just around the corner, if you know the way to turn.

Washington Star.

DIED.

MORSE.—At Samaria, Oneida County, Idaho, November 11, 1901, of spotted fever, Richard Morse, an early settler of that section. Deceased was born at Llanelly, Carmarthenshire, South Wales, July 10, 1837, embraced the Gospel February 8, 1848, and emigrated to Utah in 1863.

DIXON.—At Bradford, November 27, 1901, Ann Dixon, aged 64 years. Deceased was a sister of Elder James Ratcliffe of Grantsville, Utah, who labored in the Leeds Conference a year ago. She was a faithful Latter-day Saint, and was always kind and generous to the Elders.

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL.
FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.